A PILOT STUDY TOWARD THE VALIDATION OF THE SUFI PERSONALITY TYPOLOGY

A Dissertation

Presented to the

Graduate Faculty of the

School of Human Behavior

United States International University

In Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

in Professional Psychology

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by

Thomas Edward Zinkle

San Diego, 1974

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Approved by:

William A. Robinson — Chairman — 18 June 1974 — Date

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David J. Brink

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Chapter 1

INTRODUCTION

Regarding the rationale for typologies in general, McKinney (1966: 216) explains that "the primary function of types is to identify, simplify, and order the concrete data so that they may be described in terms that make them comparable." The typological investigation of human personality is an attempt to discover one underlying basis from which human personality, in the myriad and diverse forms in which it manifests itself, can more easily be understood.

Western psychology, in an attempt to reduce the diversities and complexities of human personality, has a long history of typological personality investigation, beginning with the efforts of Hippocrates in early Greece. Some of the more important of these typologies have been advanced by Jung (1923), Sheldon (1942), Myers (1962), and the American Psychiatric Association (1968). Also noteworthy are the efforts of Cattell (1950) and Eysenck (1970), both of who are prominent in the current attempts to develop a typology of personality by means of factor analysis.

This study attempted to evaluate the validity of an Eastern personality typology which has recently been introduced into the Western World, the

Sufi Enneagram of Fixations.[1]

Whereas the current Western efforts to develop a typology of personality have become centered around the factor analytic method, the Sufi Enneagram of Fixations is based on many hundreds of years of observation and speculation. The Enneagram claims that there are nine basic types of people; and that everyone fits one, and only one, of these nine types. Each of these nine types emphasizes a particular strategy for dealing with reality as it is encountered in the first four or five years of life, but becomes fixated on that strategy to where it becomes the focal point of a compulsive life style.

Rationale

For a long time, the Sufi personality typology was purposely kept secret. As Ouspensky (1949:287), who learned of the Enneagram through Gurdjieff, explains:

> This symbol [the Enneagram Circle; see Figure 1] cannot be met with anywhere in the study of occultism, either in books or in oral transmission. It was given such significance by those who knew, that they considered it necessary to keep the knowledge of it secret.

Although still unpublished, the Sufi Enneagram is no longer secret. Claudio Naranjo studied this typology under Oscar Ichazo in Chile, and has

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[1] As explained at greater length later in Chapter 1 and in Chapter 3, to date virtually no information regarding the Sufi Enneagram has been published. The statements presented in this paper on this personality typology are drawn from an oral tradition supposedly originating in Afghanistan more than 2000 years ago.

taught it at the Esalen Institute the past several years. Since 1971, Ichazo himself has taught this model in the United States through his Arica Institute. These two men have been mainly responsible for the spread of this model of human behavior in the United States to the extent that there currently are hundreds of United States citizens studying human behavior in general, and their own behavior in particular, through the Sufi Enneagram as a psychological model of man.

This investigator became familiar with the Sufi Enneagram through his participation in a group at Loyola University in Chicago led by a gentleman who had studied the model under Claudio Naranjo at the Esalen Institute in Big Sur, California. This group met from the Fall of 1971 through the Spring of 1972 and was comprised of 23 members. Virtually everyone in the group felt that this model provided a great deal of insight into both himself and other people. This investigator functioned as a Teaching Assistant in a second, larger group from the Winter of 1971 through the Spring of 1972; again the result was much the same. Since that time, he has encountered several other people who, having been introduced to the Enneagram through either Naranjo or the Arica Institute, have felt that this typology significantly helped them understand both themselves and other people.

Considering the importance of personality typological investigation in general, and the apparent face validity of the Sufi Enneagram, as well as its increasing widespread growth as a model for examining human behavior, it would seem important to assess the scientific validity of the nine types comprising the Sufi Enneagram.

Purpose

In order to assess the scientific validity of the Sufi Enneagram, it was the purpose of this study to determine to what extent each person fits one, and only one, of its nine personality types. The major effort of the study was directed toward creating a reliable and valid instrument for typing people according to the Sufi Enneagram. A less demanding, but equally important task was the administration of this newly developed instrument to a general population to ascertain the degree to which these nine personality types actually reflect an underlying reality in the general population.

Questions

In order to determine the degree to which the nine personality types comprising the Sufi Enneagram (Ego-Resentment, Ego-Flattery, Ego-Vanity, Ego-Melancholy, Ego-Stinginess, Ego-Cowardice, Ego-Planning, Ego-Vengeance, and Ego-Indolence)[2] actually reflect an underlying reality in the general population, the following questions were asked:

1. Does Ego-Resentment emerge as a distinct type of person in the general population?

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[2]Each of these personality types is defined in the following section of this paper and is described at length in Chapter 2. These nine personality types are derived from the aforementioned oral tradition, subsumed under Sufism, originating in Afghanistan more than 2000 years ago.

2. Does Ego-Flattery emerge as a distinct type of person in the general population?
3. Does Ego-Vanity emerge as a distinct type of person in the general population?
4. Does Ego-Melancholy emerge as a distinct type of person in the general population?
5. Does Ego-Stinginess emerge as a distinct type of person in the general population?
6. Does Ego-Cowardice emerge as a distinct type of person in the general population?
7. Does Ego-Planning emerge as a distinct type of person in the general population?
8. Does Ego-Vengeance emerge as a distinct type of person in the general population?
9. Does Ego-Indolence emerge as a distinct type of person in the general population?
10. Even if these types do emerge in the general population, does everyone fit one of these types? In other words, are the types all-inclusive?

Definitions

For the purpose of this study, the following nine personality types are defined: Ego-Resentment, Ego-Flattery, Ego-Vanity, Ego-Melancholy, Ego-Stinginess, Ego-Cowardice, Ego-Planning, Ego-Vengeance, and

Ego-Indolence. Following a brief descriptive definition of each type, an operational definition for all nine types is presented. Each of these personality types is described at length in Chapter 2.

Descriptive Definitions

Ego-Resentment. The person who would be classified as this type of person is obsessed with an unreal perfection. He resents the world and everything in it, including himself, because it is not good enough and he has to set it right. He is compulsively "the good boy." He only feels alive and okay when making an effort, when reacting against evil, chaos, error. He has a lot of inner anger but he feels compelled to be good; as a result, he resents.

Ego-Flattery. The person who would be classified as this type of person is the compulsive helper; he has no sense of identity apart from his service of others. He projects, represses, and denies his own needs; "I do not need, the world needs." Although he appears very independent and without needs, he is socially very dependent, relying upon the expressed appreciation, attention, and affection of other people.

Ego-Vanity. The person who would be classified as this type of person is very image-oriented, compulsively achieving and doing. He is active, efficient, orderly, and computerized; usually being successful in everything he undertakes. He identifies totally with his role, having no sense of identity apart from that role. He has no sense of a private self.

Ego-Melancholy. The person who would be classified as this type of person cannot accept being ordinary, especially with regard to the joy and sadness he experiences. He makes ordinary suffering tragic and dramatic, ordinary joy sublime and euphoric. He and his experience have to be special. He becomes too special to fit in; his experience becomes so special that it becomes unreal. Because he is so special, he usually feels that other people cannot understand him; as a result, he feels alone and misunderstood.

Ego-Stinginess. The person who would be classified as this type of person, out of an inner sense of emptiness, feels compelled to "fill up," especially with knowledge. He stores up for the moment when he will come out with all wisdom; his only contact with reality becomes his elaborate perceptual system. He copes with the world by withdrawing, by not being personally involved. He forgets that life is in context and interaction.

Ego-Cowardice. The person who would be classified as this type of person is extremely unsure of himself; he lacks the capacity and the confidence to act effectively on his own. Dogmatic faith is used to overcome this doubt and self-blocking. He introjects faith in an outside authority into faith in himself. He is the authoritarian personality.

Ego-Planning. The person who would be classified as this type of person avoids and denies everything painful; nothing ever reaches him as "un-nice." He absolutely cannot tolerate the painful, the laborious, the

serious. Everything has to be fun and nice; he is on a compulsive high. He needs to sober up, to face reality, to work. He is always on a head trip, thinking about how nice things were or will be, rather than living and acting in the real world.

Ego-Vengeance. The person who would be classified as this type of person experiences reality as hostile and undesirable. He is powerful, he can do; but he is out of touch with tenderness, weakness, his "feminine" side. He can say "no" but he is unable to say "yes." He fails to see that some of reality is untainted and innocent, that not everything needs to be unmasked. He has a negative approach to reality and needs to get more into affirmation.

Ego-Indolence. The person who would be classified as this type of person adopts the attitude that "life just is not that big a deal." He has a low level of energy, a low level of awareness, a low level of affectivity. "What is there to get excited about?" He is narcoticized, as though on tranquilizers; anaesthetized to conflict, decision, turmoil. He just turns off the juice, deadening himself and playing down the importance of everything. He seems to have no problem with being, but in reality he only lives a pseudo-life.

Operational Definition

For the purpose of this study, each of these nine personality types is defined operationally as the group of people attaining a distinctly high

score on the instrument developed for this study on that particular sub-scale.

Assumptions

Several important assumptions were made during the course of this study. First, the authenticity of the oral tradition as passed on to this investigator regarding the Sufi personality typology was assumed as there was virtually no known ultimate source by which to verify its accuracy.

Second, the expertise of the trained judges in the first refinement phase of the instrument, while supported by subjective evidence in the opinion of this investigator, was not objectively demonstrated and so must be assumed.

Third, in the validation study it was assumed that the subjects had been correctly typed in group process. No attempts were made to further substantiate the accuracy of these typings.

Fourth, it was assumed that the 71 percent return rate attained in the validation stage of the study was acceptable for the purposes of this study.

Limitations

Both aspects of the study, validation of the instrument and testing of the hypotheses deserve much more extensive efforts than were feasible in this study. The more noteworthy limiting factors were:

1. The research questions were not appropriate for statistical analysis. Arbitrary criteria were used to determine distinctly high scores rather than statistical criteria to determine significantly high scores.

2. For a study of this nature, a relatively small number of subjects was involved at all stages of the study.

3. The ability to generalize beyond the populations used in this study is not claimed.

4. The validation population may have been influenced in the group typing process to think of themselves in a particular way. As a result, contamination factors may have influenced their test answers.

Preview of the Remainder of the Study

Chapter 2 reviews both the written literature regarding Western personality typological investigation and the oral tradition regarding the Sufi personality typology. Chapter 3 presents the research design and procedure. Chapter 4 reports the findings and conclusions of the study; Chapter 5 offers a summary and some recommendations for further research.

Chapter 2

REVIEW OF LITERATURE

The first section of this chapter reviews and summarizes the written literature regarding Western personality typological investigation. The second section summarizes the information available regarding the Sufi personality typology through a review of an oral tradition.

Western Personality Typologies

Many Western personality typological investigations have been based on constitutional factors which are to be discovered in the physiological, neurological, or biochemical structure of the individual. The roots of these endeavors can be traced to early Greece where Hippocrates suggested both a typology of physique and a typology of temperament. He divided people into two physical types: (1) those who were long and thin, and (2) those who were short and thick. Furthermore, he divided people into four temperament types based upon the "four humors": the sanguine, the melancholic, the choleric, and the phlegmatic.

The best known modern attempt to establish a constitutional typology is that of William Sheldon. Sheldon (1942) rated people according to three somatotypes: endomorphy, mesomorphy, and ectomorphy. Correlating these types with three temperaments (viscerotonia, somatotonia,

and cerebrotonia), Sheldon obtained very high positive correlations between endomorphy and viscerotonia (.79), mesomorphy and somatotonia (.82), and ectomorphy and cerebrotonia (.83).

Further research has generally verified the direction of Sheldon's correlations but not the magnitude. Smith (1949) found only slight correlations between Sheldon's somatotypes and the results of psychometric tests; however, the lack of evidence supporting the validity of the psychometric tests must be kept in mind. Fiske (1944), in a study with adolescent males, likewise found the correlations posited by Sheldon to be very slight. Newman (1952) found considerable somatotype changes with increase in age in adult men; one would be hard pressed to claim that similarly significant changes occur in temperament.

Upon closer scrutiny, some important defects can be found in Sheldon's work. Sheldon's somatotypes are quite arbitrary in nature; he established types into which the great majority of people cannot clearly be placed. Considering that Sheldon made both the somatotype and the temperament ratings, it appears likely that the quite arbitrary somatotype ratings were unduly influenced by Sheldon's preconceptions.

Similar difficulties exist with regard to all constitutional typologies proposed to date. First, no acceptable scheme of constitutional classification has been developed. Second, the non-morphological categories with which the constitutional factors are to be correlated all contain a great deal of ambiguity. Third, no satisfactory method has been provided for taking into account the considerable impact of various cultural and social factors.

As a result, constitutional typologies have not been widely accepted. (Cattell, 1950).

Interestingly enough, most of the typological efforts within Western psychology concern the abnormal, pathological personality. This work was given early impetus by Kraepelin (1902) and by Kretschner (1925) and has resulted in the international classification of mental disorders as found in The Diagnostic and Statistical Manual of Mental Disorders (American Psychiatric Association, 1968). Cattell (1950:9) describes the development of this typology:

> Until practically the end of the nineteenth century there was very little agreement among different countries, or even among neighboring psychiatrists and alienists, as to what types of mental disorder exist. A few patterns, such as epilepsy, general paralysis of the insane, or mania, were described in such a way that all physicians could agree, but quite different ideas existed as to how the rest of the insane should be classified. The problem of deciding on types is that of detecting the patterns of concurrent trait endowments which are more frequent. They must form, as it were, equilibrium points or modes in a distribution, marked by multiplication of cases at those points. One cannot make types by fiat: one has to discover them by statistical examination of the population or by the good memory that is a temporary substitute for statistics. In mental disorders, until recently, this process was carried out by the implicit statistics of clinical observation. Most of the disease entities in physical and mental disorders were in fact picked out by clinicians with sensitive perceptions and long memories, who developed, as it were, a composite photograph revealing the pattern which occurred most frequently.

Again, notable difficulties exist with regard to this typology. First, and most important, the typology does not extend to normalcy (a severe limitation regarding the theory of general personality). Second, classification depends on symptoms with little understanding of the underlying pathology. Third, even many "abnormal" subjects do not fit the designated

types; with such results, for example, as the over-reliance upon the classification "chronic undifferentiated schizophrenia" for subjects who fit no other type. In summary, this model is commonly used for diagnostic purposes by practicing clinical psychologists, but is not generally regarded as a satisfactory typology of human personality.

As Stricker and Ross (1964) comment, probably the most significant of the non-constitutional, non-pathological typologies is that of Jung. Jung (1923) classified personalities as "introverts" and "extraverts"; later adding an intermediate type, "ambiverts." Four sub-types (emphasizing thinking, feeling, sensation, or intuition) cross-cut the two major types to form eight types in all. However, the divisions within Jung's typology are quite arbitrary and vague, with the result that classification is quite difficult. This difficulty is further complicated by the fact that the types are not mutually exclusive.

Little research has been done regarding Jung's sub-types. Gorlow, Simonson, and Krauss (1966) used factor analysis to test whether or not individuals in their self-reports will order themselves into Jung's types. Five of the eight types postulated by Jung were identified. The Myers-Briggs Type Indicator (Myers, 1962) is a self-report inventory designed to produce a measure on each of Jung's opposites: extraversion and introversion, sensation and intuition, thinking and feeling. Adding a measure for an additional variable, judgment or perception, "sixteen basic types, representing qualitatively different patterns of organization of the basic Jungian variables, comprise the resulting typology." (Levy, 1972). A great deal

of research has been done with this instrument in recent years (Greenfield, 1969; Levy, 1972; Richek, 1969; Stricker, 1963); continued research with this instrument seems to offer the greatest promise regarding the Jungian typology.

The research regarding Jung's major types has been so discouraging as to lead Eysenck and Eysenck (1969:27) to comment:

> These early failures have had an almost traumatic effect on many psychologists, possibly because so many hopes had been invested in the feasibility of the questionnaire approach. The very terms extraversion and introversion were dropped from polite conversation in psychological circles and the existence of any such trait was considered as disproved. In fact of course it was the naive assumptions underlying the tests and the lack of serious historical study characterizing their construction which were responsible for the failure of the researches to support the hypothesis; the theory of extraversion-introversion was not being properly tested and consequently the results cannot be used in evidence against it. What did become clear, however, was that the a priori construction of questionnaires and the naive notion that because a questionnaire is given a particular label, therefore, it will measure this particular trait or type, had to be abandoned. It became clear that what was needed was a much more detailed approach in which very homogeneous questionnaires had to be constructed and intercorrelated in order to study the dimensionality of the whole field, and indeed it became necessary to go even further than that and intercorrelate individual items in order to achieve greater homogeneity of the measuring instruments. It is to this type of work that we must now turn.

Indeed, both major researchers in the typology of personality at the present time, H. J. Eysenck and Raymond Cattell, are using this more sophisticated approach--factor analysis.

Eysenck's delineation of personality types is accomplished primarily by means of a detailed trait analysis. Eysenck (1970) explains that a discriminating typology of human subjects can only result from the application

of factor analysis to trait description. Thus far, Eysenck has discovered three primary "dimensions" of personality--introversion, neuroticism, and psychoticism.

Cattell (1950:5) explains that "in modern psychology the normal personality has more frequently been described by traits and the abnormal by types." Cattell believes that factor analysis, applied to trait description, is the only way to develop a valid typology of human personality (including both normal and abnormal). He (1950:10) explains: "Statistical analysis is a device to bring out relationships and patterns which unaided observation and memory could not perceive." Indeed, the factor analytic efforts of Eysenck and Cattell are, in this writer's opinion, the most promising of Western efforts to discover or create a valid typology of human personality.

The Sufi Enneagram of Fixations

In accordance with the Eastern wisdom saying "Those who know do not speak; those who speak do not know," there has been a concerted effort to not reveal the Sufi personality typology in written form. In Western literature, this investigator could find only two references to the Enneagram, and both of these refrain from discussing it in any detail. In the first source, In Search of the Miraculous, Ouspensky (1949:294) states:

> The knowledge of the Enneagram has for a very long time been preserved in secret and if it now is, so to speak, made available to all, it is only in an incomplete and theoretical form of which nobody could make any practical use without instructions from a man who knows.

In the second source, in an interview with Sam Keen (1973) in Psychology Today, Oscar Ichazo explains that he has pledged not even to reveal the name of the man who instructed him regarding the Enneagram. Both authors refuse to offer more than passing references and general information regarding the Enneagram.

Unless otherwise indicated, the information presented in this section is drawn from an oral tradition, the earliest roots of which can be traced to Oscar Ichazo and his pledged "unrevealed instructor" in Chile. According to this oral tradition, the Enneagram originated in Afghanistan more than 2000 years ago. This writer's sources of information were two Sufi groups in which he participated in 1971-1972 in the Theology Department of Loyola University in Chicago led by a gentleman instructed regarding the Enneagram by Claudio Naranjo at the Esalen Institute in Big Sur, California. Claudio Naranjo, in turn, was instructed regarding the Enneagram by Oscar Ichazo.

The Nine Personality Types Comprising the Sufi Enneagram

The Sufi Enneagram is based on the assumption that people develop various compulsive, defensive approaches to life in their early years. As Ichazo (Keen, 1973:67) explains:

> A person retains the purity of essence for a short time. It is lost between four and six years of age when the child begins to imitate his parents, tell lies, and pretend. A contradiction develops between the inner feelings of the child and the outer social reality to which he must conform.

The Enneagram proclaims that in the first four or five years of life every person develops a compulsive style of coping with the reality he encounters. It further proclaims that there are nine, and only nine, basic compulsive styles of life adjustment, nine basic life strategies; and ultimately, therefore, nine different types of people. Each type lives compulsively according to a style deemed appropriate for adjustment to reality as it was encountered in early childhood.

A person retains the same basic compulsive strategy throughout life, never changing from one to another; however, at various times he may be more or less rigidly bound to that compulsion (attaining "enlightenment" if he overcomes it altogether). These nine personality types as presented here are totally bound to their particular compulsion. Few individuals are as blatantly compulsive as the types herein described. Rather, these are underlying compulsions to which the individual may be more or less rigidly bound.

The Sufi Enneagram Circle (the symbol frequently used in discussing this typology) is presented in Figure 1; a description of each of its nine personality types, and their underlying strategies for coping with reality, follows. Other features of the Enneagram Circle are discussed later in this chapter.

Personality type 1, Ego-Resentment. These people measure everything by canons of perfection. Obsessed with the least degree of imperfection, they strive for an ideal perfection which can never be attained.

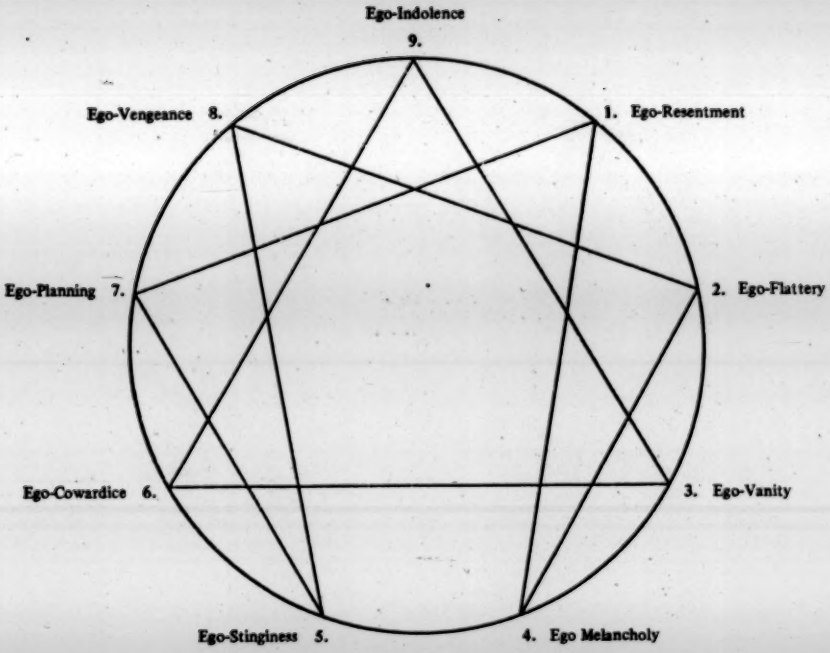


Figure 1. The Sufi Enneagram Circle

They never succeed to their own satisfaction, but never quit trying. They resent the world and everything in it because it is not good enough and they have to set it right. Nothing is ever the way it should be, other people and themselves included. They are constantly finding fault, at odds with reality, never satisfied. Reality does not meet their standards, and they are always interrupting and interfering with reality in order to correct it.

They are compulsively "the good boy"--honest, fair, dutiful, reliable, accountable. As defense mechanisms they employ projection (all evil exists out in the world and in others) and reaction formation (their only desire is to do what is right). They react against evil, chaos, and error. They identify with Saint George slaying the dragon, with the good knight, with the crusader. They are puritanical, idolizing absolute good. They are self-righteous, but never good enough for their own satisfaction. They feel compelled to fight sloppiness, to clean things up, to impose order. Intolerant with evil, they are do-gooders, forever fighting "the cosmic war against evil."

They are analytical, critical, and argumentative--giving numerous reasons with every statement they make. This process also goes on within themselves and is evident in their manner of speech; an internal critic answers objections that come from nowhere. When they think and talk, they constantly interrupt themselves with information from this inner critic. They are forever losing arguments with themselves, backing up, correcting, adding endless details and qualifications. They use a lot of qualifying phrases like: "well, I am not an expert"; "I will try"; "not quite"; "sort

of"; "almost"; "not exactly." They never can leave well enough alone because for them it never is good enough; they keep adding and qualifying everything to make it more perfect. They are overly aware of imperfection and continually apologize for it. Always striving and trying harder, they become obsessed with post mortems--"How am I doing?" "Was that okay?" "What is wrong with that?" "How did it go wrong?"

These people are very jealous of their time as they have a lot to do, and it takes a long time to do something right. They especially hate to waste time; they only feel alive and okay when working at something. They worry and fuss a great deal and are anxious and restless. They are often on edge and have an edge in their voice.

They have a lot of anger, but they have to be good; so they resent (tone of voice). They would never describe themselves as resentful; they are just setting things right. They see themselves as defenders of the truth in the cause of fairness, with generous intent of teaching others for their betterment. They can be real slave masters, but always for the good of others. They sometimes get angry, but later do not know where this anger came from. Often they are talkative and funny to get rid of an inner anger, and satirical out of a deep inner pain.

They often become teachers, grammarians, mathematicians, accountants (anything involving setting things right or the right way of doing something). They are obsessed with seeing the point, making a point well, getting it right, summing things up. They often are attracted to encounter groups because they want to become better and they feel best

when working on something (themselves included). Their greatest pride is in how hard they try (to do good and to be good).

Personality type 2, Ego-Flattery. These people project, repress, and deny their own needs. They see themselves as generous givers in a needy world. They are unable to acknowledge their own needs; they have very few needs, the world needs. They are compulsive helpers; they have almost no sense of identity apart from their service of other people.

They have great needs; it appears as the opposite. Although they appear very independent and without needs, they are socially very dependent. What they most need is attention, support, affection, and appreciation. Their sense of their own reality is invested in the gratitude and satisfaction with their help as felt and expressed by others.

Their help always has strings attached--the Jewish Mother Syndrome. They reproach others for not giving or loving in return. They play on the sympathy of others--"How can you do this to me after all I have done for you?" They seldom directly ask for something; indirectly they attempt to make the other person want to give it to them. They feel victimized and taken advantage of when others fail to respond to this manipulation.

They are people-oriented people, often involved in the helping professions: teachers, nurses, ministers. They take pride in their service of others, in their "laying down their life for others." They give but never admit wanting to receive; they neither acknowledge nor reveal their own needs. They see the world as needy customers and seek out people who

need their help.

The image others have of them concerns these people very much. They desperately need to be loved and appreciated; they are very dependent upon other people's needing them. Their pride is in being important in the lives of others and in having many friends. They have a strong impulse toward intimacy, "moving toward others." They dislike violence--hurting others or being hurt; they idealize love and sentimentality but lack genuine warmth.

They help others more out of their own need to help than out of their sincere concern for other people. They flatter, manipulate, and respond to superfluous needs of others. They offer compulsive compliments, rescue others in conversation, give advice, offer a helping hand, soothe, mother, nurse, care--but all out of their own great need for approval and acceptance. They are jealous, possessive, and manipulative, and can become hysterical, suffering victims. "Others do not care enough, even after all I have done for them." Attention, not achievement, is what most satisfies them. They are unable to get angry directly at people; but sometimes will explode in a manipulative manner when rejected--"the fury of a woman scorned." They have a great deal of unowned anger when their help is not fully appreciated.

Personality type 3, Ego-Vanity. These people make activity, achievement, success their whole life. Achievement-oriented, this is the American type. They see everything in terms of competition. They are excellent competitors because they let nothing interfere (especially their

own feelings); all they want to do is get ahead. They are often puzzled by the complexity of others, by their inability to get things done. They are envied by other people for what they get done. They are efficient, orderly, even computerized. Success is very important to them and is often standardized; they like grades, progress charts, and other indications of how they are doing. They like clearly defined goals. Failure is very hard for them to accept; the little failure they encounter is often projected onto others. They readily identify with group norms, the organization, the team effort.

As children they were never loved separately from their achievement. They come to take pride only in their success. They look at themselves from the outside; they are their achievement. They identify totally with their role. They can change from one role to another; but whatever role they choose, they have no essential self apart from that role. They have no sense of a private self. They become the role which they choose. "Who am I? A forty-year-old engineer."

They identify with their mask, often not even realizing that they have personal feelings. They are lifeless, only their mask lives. They have pseudo-feelings, what one is supposed to feel--funeral parlor sadness, superficial smiles and friendliness. Salesmen and film stars often fit this type. They vary one from another, but whatever image they choose they are. It is impossible to make them aware of what they do or the reality that is deeper; they really fool themselves. They are unaware of lying or playing a role; they think they are extremely sincere--e.g., the salesman usually

believes totally in himself and his product. Deep down these people are very cold, superficial, narcissistic, image-oriented.

This type is characterized by liveliness without life: airline stewardesses, models, morticians; fraternities, cafeterias, instruction manuals, catalogs. They are into selling, propagandizing, advertising themselves. Everything is a question of how to say it, present it, market it. They are precise, enthusiastic, manic, vain, and always aware of the image they present. They usually get ahead and often become professionals--doctors, engineers, supervisors.

Personality type 4, Ego-Melancholy. These people feel abandoned in childhood by mother and/or father. However, they reject this feeling of abandonment and say, "I am special, my suffering makes me special." They take ordinary suffering and make it tragic and dramatic, becoming "tragedy queens." They become stuck in mourning, they need it. They are unable to give up their own suffering. They look sad but you cannot make them aware of this fact; ordinary sadness is too plain for them. Lamentation, sighing, a high complaining voice is their style. "Alas, poor misunderstood, abandoned me." They smile through the gloom. Nursing a hurt from childhood, they live deprived, excluded lives. They are characterized by weariness and ennui, by longing and melancholy.

There is nothing common about these people; they view themselves as too special to fit in. Ordinary experience is too routine for them; they and their experience have to be special. They cannot accept anything

ordinary, especially ordinary sadness and joy. They tend toward being manic-depressive; both their sadness and their joy need to be so special that they become unreal. They cannot tolerate anyone having more feeling than themselves; as a result, they and their feelings become unreal. Often they are aloof and disdaining, to the point of being snobbish. They take pride in conforming to "elite standards," doing things with proper style. They join special groups and clubs that do things with class and flair.

Manners, good taste, high style are important to them. They are sensitive, cultured, and refined (most people in their opinion are not). English and Japanese cultures fit this type; e.g., their gardens and their emphasis on proper manners and style. They long to be especially natural and spontaneous, but never are. They are characterized by a studied casualness, a dramatization, an identity diffusion. They entertain an elaborate fantasy life, paying great attention to every detail. They rehearse scenes, imagine scenarios, follow rules for living--all with the urgency of life and death, and all out of touch with real life. They are painfully aware that they are playing roles rather than simply living, and long to break free to simple spontaneity; but they never attain this goal.

Aesthetics or artistic sublimation is employed as a defense mechanism, as a search for something more spontaneous and real than mere reality. Actors, artists, musicians, poets often are this type. They feel that they are surrounded by beautiful things which only they can fully appreciate: landscapes, nature, courtship, walking in the rain, young lovers on the lawn, children at play. With their passion for spontaneity

and simplicity, they often turn to nature because it is simple, individual and fresh. But they always reshape and monitor their experience, and they are painfully aware of their lack of spontaneity. An aesthetic distance always remains between them and their experience.

They are the opposite of being simple, spontaneous, and natural as a child; they are serious, constricted, and studied. They crave simple joy but somehow never attain it. They become preoccupied with death, loss, sorrow; feeling like an aristocrat in exile. They are nostalgic, never being able to let go of their past. They are into symbolism as an attempt to describe their unique experience and perception; mere words are too plain. They like ritualization, dramatization, the theatrical. They fear that, despite all their efforts, others are somehow more natural than themselves; however, they cling to the belief that things will change if only they can find the right experience.

Personality type 5, Ego-Stinginess. These people's early years were characterized by poor mother contact, loneliness, and isolation. In a resigned withdrawal from the world, their personal cravings come more and more to be met by intellectual sublimation. As abandoned orphans, they come to view reality as existing somewhere else, in the intellectual realm. They are characterized by the "machinery of distance," "moving away from," withdrawal, and avoidance. They are involved only through their perception, having a need to fill up with knowledge because they feel small, worthless, empty. They live in thought rather than body, ideation rather than feeling

or action. Ask them how they feel and they will tell you what they think. They cling to intellectual life as though a solution were there; they forget that life is in context and interaction. Loners, they will do anything to avoid an invasion of their privacy. They are silent, quiet, cool, aloof. "Leave me alone with my thoughts."

They have the hyperperceptive stance of a fox in its lair, hiding and peering out. Their only contact and involvement is through their elaborate perceptual system; they are very observant. They bother people because they say little, even though they seem to know much; they often slip out of a room without saying a word. They store up for the moment when they will come out with all wisdom. They say little but give the treatise when they speak. "Well, there really are four reasons for that"--then they list and elaborate on each at length. They have an avarice for knowledge, knowledge for its own sake. Stepping back to take it all in, to get the larger perspective, they get involved with systems and generalizations. They are unable to stop working and say "This is enough, this is complete." They are very thorough--reading every book, checking every possible way of looking at an issue.

They cope with the world by retreating inside themselves. They keep everything to themselves; holding back in an anal retentive manner, often with an anal sense of humor. They are detached from the world, not personally involved. They store things up inside, especially knowledge, although they seem not to need anything. They are misers, hoarders, collectors--stingy with time, money, knowledge. Their basic feeling is

one of emptiness, lack, barrenness, void; but they cannot face this. They project this emptiness out. Their pride is "I am full (especially with knowledge)." "I know; they are stupid." They can show contempt for the shallowness of others, calling them "idiots" and "stupid." They have a wise-man/fool context of reality, with a strong need to see themselves as wise.

They compartmentalize everything, even their own lives. They view their past as a series of unconnected moments. Psychoanalysis is most helpless with this type; they are contemptuous and autonomous, with insufficient investment of feeling with which to work. They would like to get committed to reality but they are unable to break out; they fear engulfment. They want to be helped but are unable to reach out and ask for help. They revert back to an early helpless stage in childhood, desiring a state where they do nothing--the fetal position. They tend to be autistic, uncommitted, and underloyal.

Personality type 6, Ego-Cowardice. These people lack the capacity and the confidence to make decisions and act on them; they are extremely unsure of themselves. They are blocked in action--speech (most stutterers belong here), spelling, sexuality. They are inhibited, cautious, plagued by doubt. As a result, nothing ever happens; fear and doubt always interfere with their doing. "What if . . ." "On the one hand . . . , on the other hand . . . ." Objections always arise and block the self from effectively doing. They are on guard, wary, timid, circumspect, prudent, tentative. "Is it

this way, or that?" "Which is right, which is wrong?" "Go slow!" They take care to foresee all eventualities before acting. They rehearse and make trial runs; the second time is the real time, now is just trying it out.

Dogmatic faith is used to overcome this doubt and self-blocking. They are authoritarian personalities, being very orthodox. Life is doing what one is told, following rules and laws. They are very dutiful and obedient; they can give everything they have for the cause. When the inner self rebels against this subjugation, this rebellion, defiance, and resentment are repressed and projected out onto others. They tend to be paranoid--everyone else is getting away with things (heretics, communists, hippies, big business--whoever does not belong to the group to which they see themselves as belonging). They see challenges and threats everywhere; and interpret any opposition as malicious and extremely dangerous, needing to be combated vigorously.

They are compulsively loyal to their own group, ascribing to its code for living. "I am approved of by authority." They are characterized by an idealization of the Father-Image and by a rigid superego. They exhibit a dogmatic resolution of all doubts--"Look it up in the dictionary, in the documents, in the law." They have no tolerance for ambiguity; they are obsessed with checking everything out, resolving all uncertainty, before acting.

They introject external authority and acquire a heightened sense of responsibility and self-confidence. To attack them one has to attack the whole institution whose authority they introject. Acting in the belief that

"a good offense is the best defense," they are excellent at threatening in the name of the law. They become accusers--finding others out and defining out-group populations. They acquire a pseudo-faith in themselves, and become unshakable by opposition. Trying to talk firmly, they tend to make over-sure statements which they then have to defend. They are very stubborn and very prejudiced.

Fear versus bravery is the big issue for these people; everything is seen as a challenge. Bravery is often compulsive for them; they often get up their courage when there is no need to. ("The coward dies many deaths.") "Am I brave enough?" "Am I equal to the threat?" They often have a wary look, like rodents, and a great deal of body armor. Their fears are phantom-like in nature; they are not afraid in specific situations. They become extremely dangerous when backed into a corner.

They often appear very friendly, with an ingratiating smile. "I am no threat." Initially, they hope that others are on their side. They are very friendly to those in the in-group, but in general they are very serious and have almost no sense of humor.

Personality type 7, Ego-Planning. These people avoid and deny everything painful; they have almost no tolerance for pain, psychological or physical. They refuse to even notice things that go wrong; nothing ever reaches them as "un-nice." They simply cannot face the painful, the serious, the heavy, the laborious. Everything has to be fun, nice, neat. Whether or not they like something is the crucial issue. "Nice" is a

frequent word in their vocabulary.

They usually had happy childhoods that stopped abruptly, remembered periods of warmth followed by loss. Their life style becomes a gluttonous attempt to recover that closeness and warmth. Gluttony is their vice; they are never able to get enough. In exhilaration, they smack their lips in anticipation over everything; lacking sobriety, they are on a compulsive high.

Pain is repressed and projected. They feel that it is not all right to look sad or depressed; they have a compulsive smile, a cheery disposition at all times. Often they have the face of a happy, chubby baby. "Wasn't that fun?" "Why is everyone so gloomy?" They are compulsively optimistic, totally without suspicion of anyone. Everyone and everything is fine; there is no evil. They convince others that everything is great. Everything is a mystical moment; there are no bad trips. "It will all work out." "Groovy, man, groovy." They are cut off from all negative emotions, especially anger. They tend to be very friendly, but superficial, personalities.

They are very enthusiastic about the future. Today has 24 hours; tomorrow is unlimited. "Tomorrow I will do this and this and this and . . . ." They daydream and fantasize a great deal about the future, anticipating how nice an upcoming event will be. Their gluttony also affects their approach to the past. They are nostalgic, unable to let the past go because of how nice things were back there too. Pain that could not be avoided or ignored is long remembered.

They love to entertain, to make others happy. They make excellent masters of ceremony, being great story tellers and loving anecdotes and humor. They are very talkative, as talking tends to reduce pain and tension. They talk and think in analogies and metaphors; it is easier to avoid painful reality that way. They are humorous in a theoretical style, keeping things light.

In general, they have trouble facing anything negative. They need to face reality as it is, both pleasurable and painful. They need to work in the present rather than daydream about the past or future. They are always making plans, but never carrying them out. They are unaware of the difference between plans and reality. They fail to carry out plans because they are too busy making new ones. They accumulate plans and techniques but never follow through on them. They are interested in things as long as they can talk about them, but then abandon them. They are forever "thinking of doing" rather than "doing." They talk in a tone of generality: "That would make an interesting study." Everything is interesting but never practically implemented. Intellectually, they sublimate pain into plans and theories. They escape from life into maps, plans, schemes, patterns while overlooking reality itself.

Personality type 8, Ego-Vengeance. These people often had delinquent childhoods--doing poorly in school, getting into fights, disobeying. Power is what matters to them. Their pride is "I am powerful, I can do." They have an instinct for power; they gravitate naturally to where the power

is, toward being at the top. Politicians often are this type. Solutions to problems is a question of power. "Who has the power?" Assertive, bossy, bullying, they know how to get their way, how to intimidate people less forceful than themselves. They have almost no sense of guilt or remorse.

They employ denial as a defense mechanism, exhibiting a constant protest, objection, and defiance. They experience reality as hostile, negative, undesirable. They show initial opposition to everything. They can be on your side but only if it is against others. "Others are trying to push you around; don't let them do that to you." They unmask and debunk things and point them out for what they are. Fritz Perls and his Gestalt Therapy fit this type.

They can do but they are out of touch with tenderness, weakness, their "feminine" side. They can say "no" but they are unable to say "yes." They fail to see that some of reality is untainted and innocent, that not everything needs to be unmasked. They take a negative stand toward reality, needing to get more into affirmation. They resist inner feelings of weakness, always keeping the upper hand. They see others' weak points quickly, but refuse to see their own.

There is nothing subtle about these people. They have a passion for the extreme, for excess; they want the most out of every bit of life. They lust for intensity out of a sense of deadness and boredom. Motorcycles, boots, leather jackets, sirens appeal to these people. Members of such groups as the Hells Angels, women liberationists, and student radicals often fit this type. Very earthy, they love to use vulgarity. They are

lustful and grabby, wanting to enhance their holdings. They manipulate reality and exploit it for their own gain.

Revolutionaries, they punish rightly, right what is wrong, do justice in an unjust world. They are characterized by an attitude of "moving against," spite, punishment, outrage. They beat down themselves as well as others and life in general. They have a punishing attitude toward both themselves and other people (sado-masochism). They put all reality down, including themselves. They are against life, having a lot of death inside--sometimes a concern about death, sometimes a defiance of death.

They refuse to listen; they will fall asleep first. "Don't lay your trip on me." "Nobody takes advantage of me." "Don't give me that." On the other hand, they often preach at people, trying to lay their trip on them. "Don't get sucked in." "Don't let them do that to you." They see other people as weak, gullible, indecisive. Sometimes, for negative reasons, they protect others--the benevolent dictator, the mafia leader.

Personality type 9, Ego-Indolence. These people often had unaffectionate mothers or mothers overly worried about spoiling them. They come to take not being loved, being deprived of care, for granted. They become resigned to such an existence and devise a special strategy to defend against the pain and hurt. "So I am neglected; well life is not that big a deal anyway. People make a lot of fuss over nothing; life is not that important."

They are narcoticized, as though on tranquilizers, anaesthetized to conflict, decision, turmoil. They just turn off the juice, deadening themselves. They have a low level of energy, a low level of awareness, a low level of affectivity, a low level of attention. "What is there to get excited about?" They repress conflict, draining everything of its urgency. Nothing competes for the energy that is there; there are no choices necessary. They are unflappable and impassionate. Their pride is "I am set, I am settled." Comfort and ease are their goal; they love to throw their feet up and smoke a leisurely cigar. "Don't bother me."

They are indolent toward their own essence. They fail to experience themselves as existing and show a failure in self-remembrance. They lack self-love and are unaware of their own importance. The result is an inertia, a lack of urgency or purpose. They are not torn by conflicts and are seldom upset by inner turmoil. The only clashes they experience arise from the outside and are easily settled. They are very stable and experience no tragedy. Lacking a sense of anything being wrong, they almost always take the path of least resistance. Their energy often has to come from some outside source. They have a thirst for stimulation, something to enliven them; this often leads to a hyperactivity in non-essential matters, but they are complacent with the essential. They have little sense of priority or emphasis, paying almost equal attention to extraneous detail and the main point. They often like knickknacks, hobbies, sports, card games.

They seem to listen but do not hear. They give the impression that they like you, but not that much; you could just as well be somebody else--nobody is that special. They live under very few "shoulds" and have weak superegos--things are not that important that it matters much what one does or says. They have a debunking, rye sense of humor, playing down the importance of things. They are puzzled by passion and excitement. "Stay calm." Their bodies, especially their faces, are energyless, expressionless, automatized. Their speech is characterized by a monotone voice, a pitch-pattern, a lack of excitement and emphasis. Their vocabulary is characterized by a lack of specificity and detail, a lack of color and precision: "ah," "maybe," "I guess," "sort of," "kinda," "probably," "rather," "pretty." They use the same uncolorful words over and over.

They are excellent peacemakers, problem solvers for others. They are objective, impartial, and dispassionate. Carl Rogers and his Non-Directive Therapy fit this type. They love to get everyone settled down. "You are getting over-excited." They bring peace by playing down everything--"It is not that big a deal." They seem to have no problems with being; but in reality they only live pseudo-lives.

An Overview of the Sufi Enneagram

Figure 2 through Figure 10 offer further clarification regarding each personality type. These figures, distributed in the groups in which this investigator participated at Loyola University in Chicago, were modified by this writer to their current form. Several of them, varying slightly,

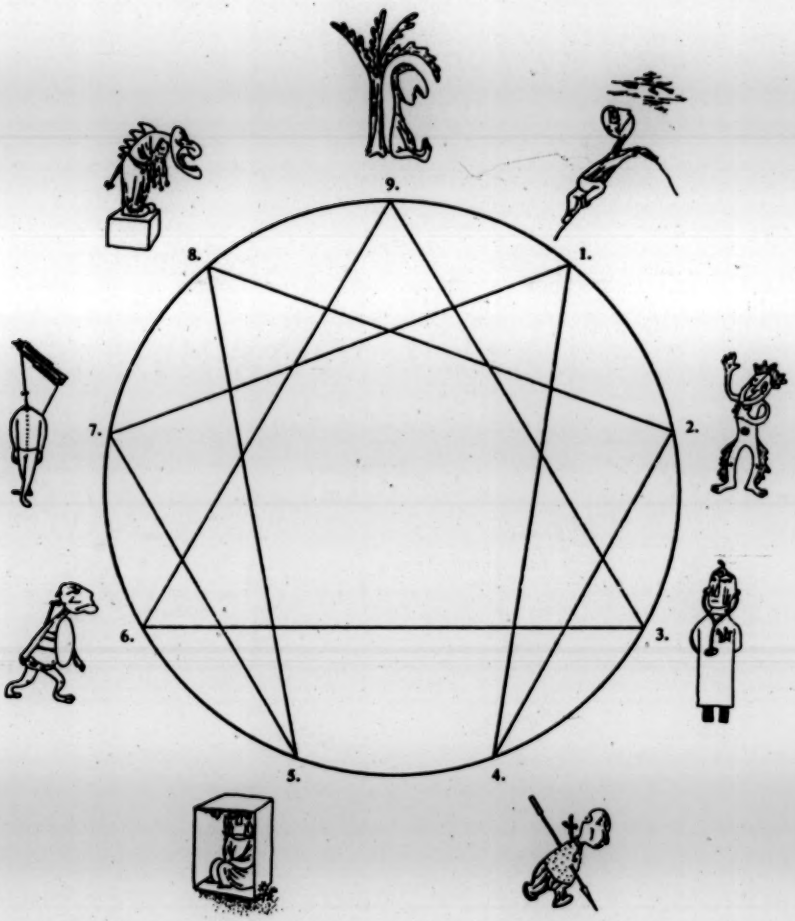


Figure 2. The Symbol of Each Personality Type

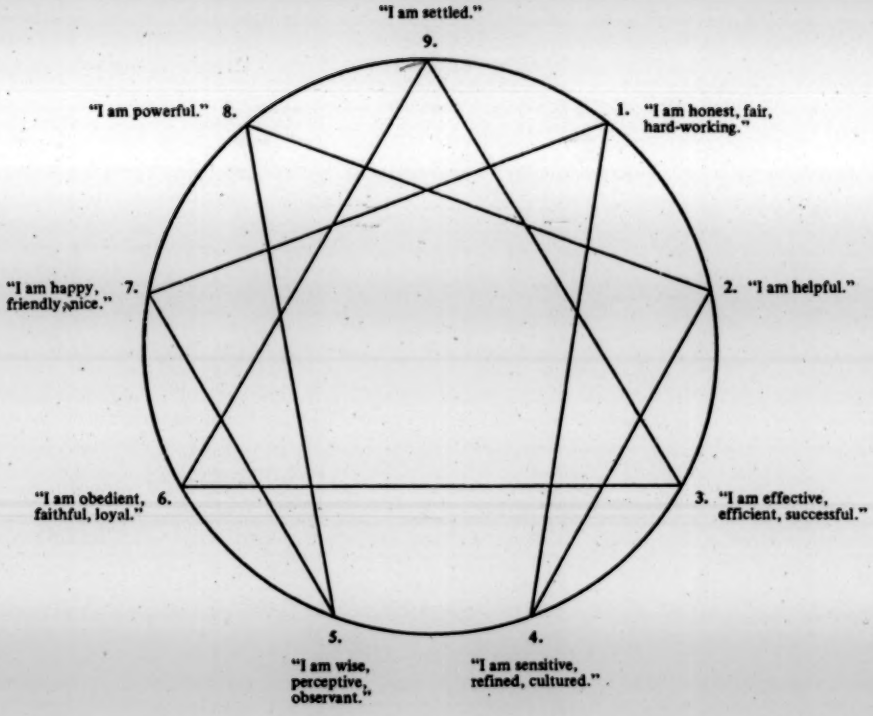

"I am settled."
9.
"I am powerful." 8.
1. "I am honest, fair, hard-working."
"I am happy, friendly, nice." 7.
2. "I am helpful."
"I am obedient, faithful, loyal." 6.
3. "I am effective, efficient, successful."
5.
4.
"I am wise, perceptive, observant."
"I am sensitive, refined, cultured."

Figure 3. The Pride of Each Personality Type

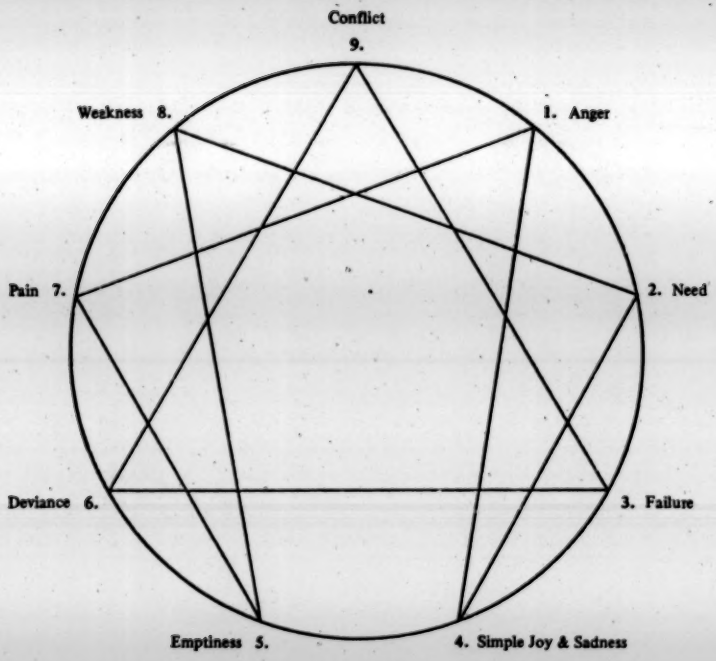


Figure 4. The Avoidance of Each Personality Type

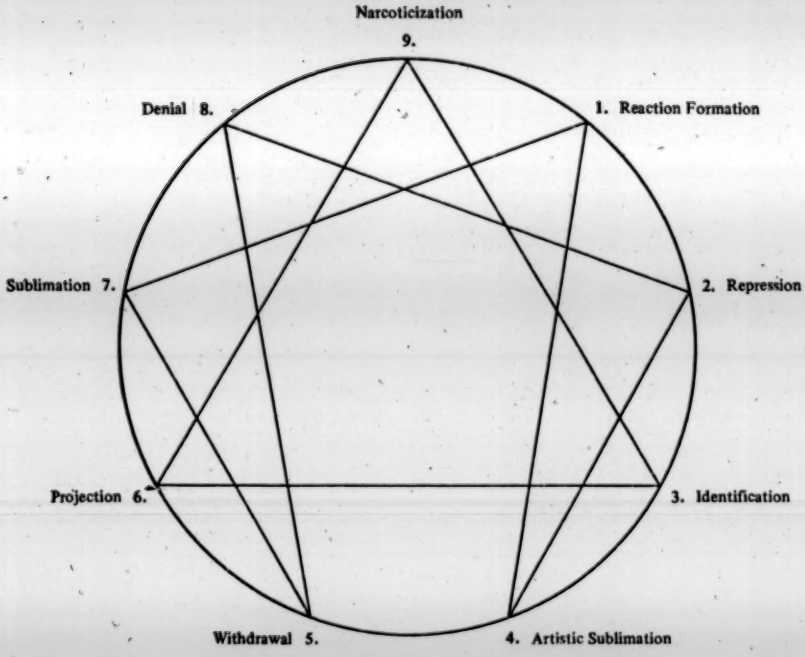


Figure 5. The Defense Mechanism of Each Personality Type

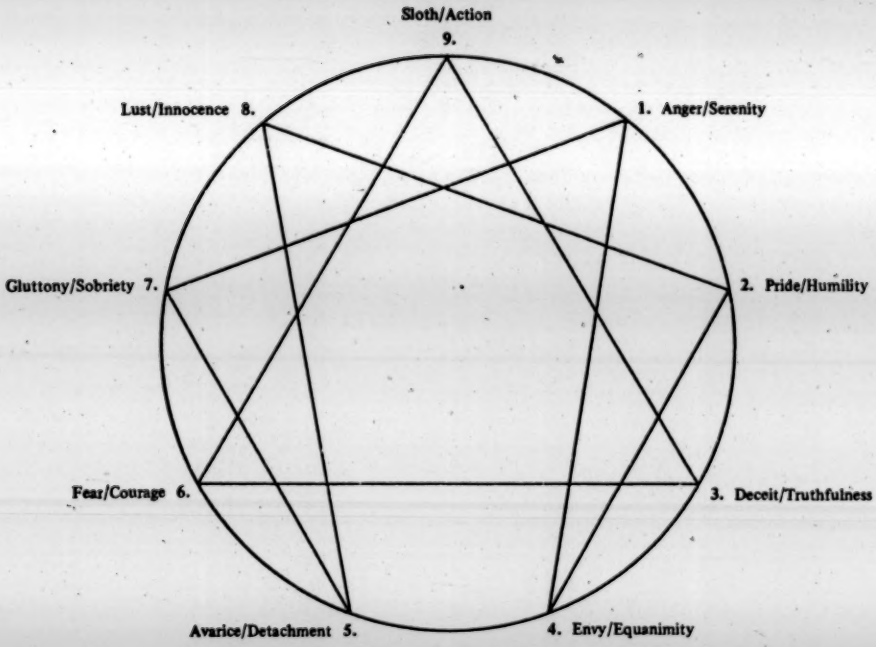


Figure 6. The Major Conflict of Each Personality Type

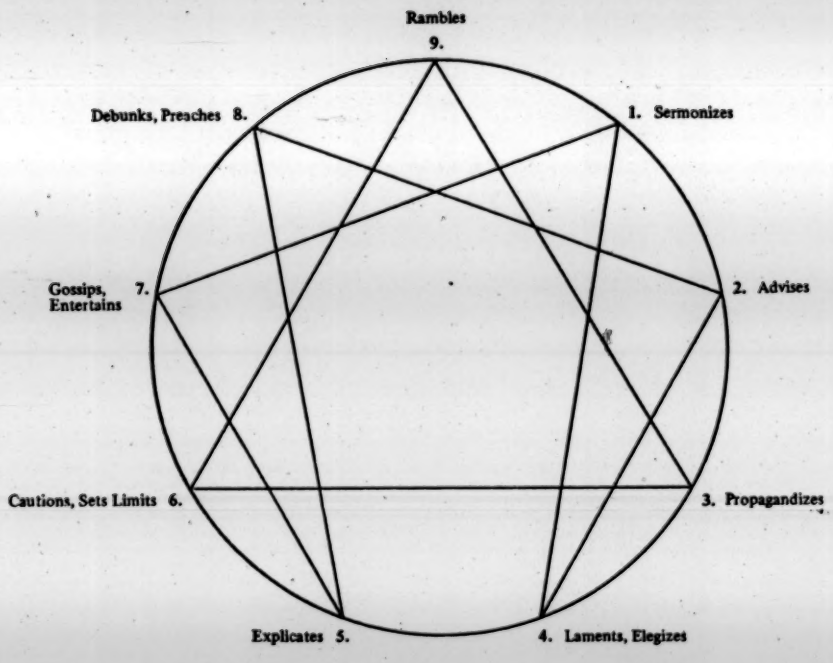


Figure 7. The Talking Style of Each Personality Type

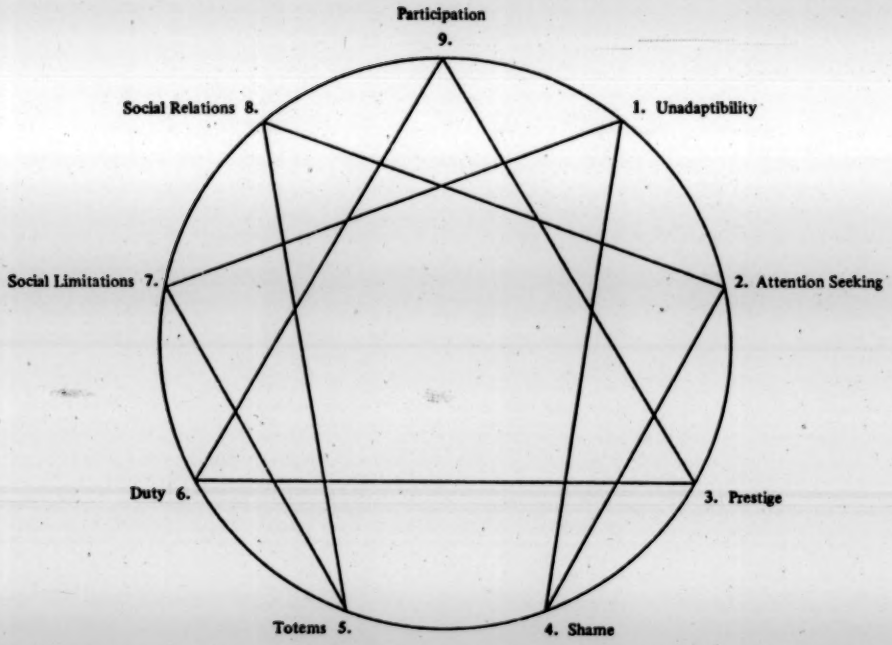


Figure 8. The Social Game of Each Personality Type

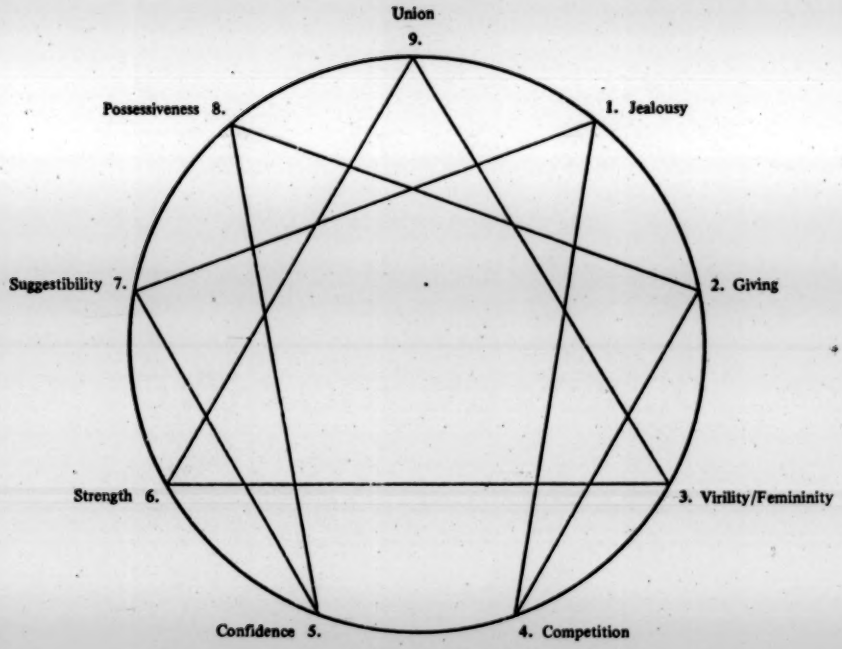


Figure 9. The Role Sex Plays for Each Personality Type

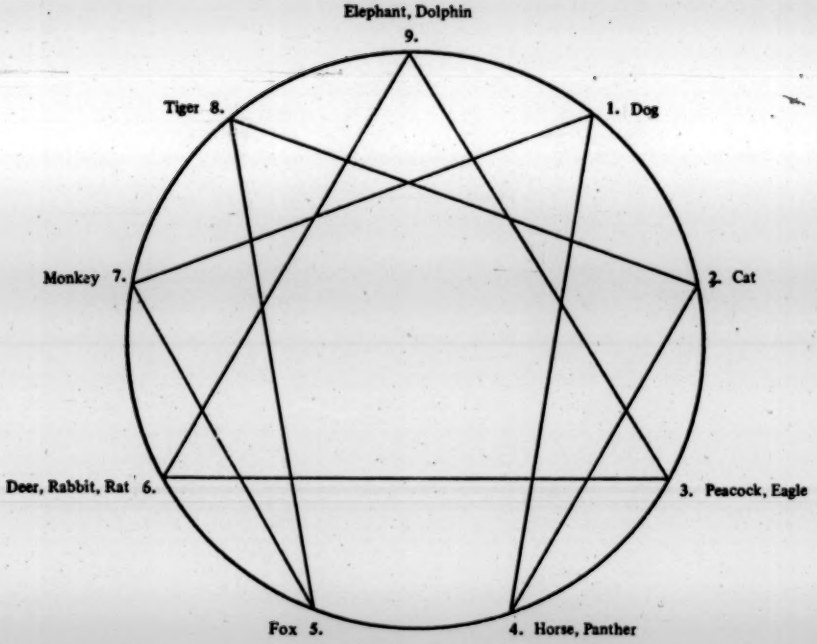
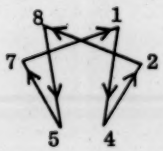


Figure 10. The Animal of Each Personality Type

also appear in Keen's (1973) interview with Oscar Ichazo. At least in recent years, they seem to accompany the oral tradition. The origin of their development is unknown.

Dynamics of the Sufi Enneagram

A person may overcome his compulsion; but normally this is a life-long process. A person never changes types. He always maintains the same basic strategy for dealing with life; although at various times he may be more or less compulsively bound to that strategy. However, there is another kind of dynamic as indicated by the arrows on the following two systems comprising the Enneagram Circle. (See Figure 1, page 19.)



Going with the arrows has negative results as follows:

An Ego-Resentment person (1) gives up being perfect and takes on the depression characteristic of Ego-Melancholy (4).

An Ego-Melancholy person (4) despairs and clings to others in a manner characteristic of Ego-Flattery (2).

An Ego-Flattery person (2) reacts with hostility when scorned and takes on the vengeance of Ego-Vengeance (8).

An Ego-Vengeance person (8) meets too much resistance and withdraws in the manner of Ego-Stinginess (5).

An Ego-Stinginess person (5) dislikes reality and lives more in the fantasy world of Ego-Planning (7).

An Ego-Planning person (7) notices more and more imperfection and takes on the resentment of Ego-Resentment (1).

An Ego-Indolence person (9), just to have something to do, becomes overly active as characteristic of Ego-Vanity (3).

An Ego-Vanity person (3) becomes overly dependent on outside acclaim in the manner of Ego-Cowardice (6).

An Ego-Cowardice person (6) becomes so self-doubting that he ceases to do anything as characteristic of Ego-Indolence (9).

Going against the arrows has positive results as follows:

An Ego-Resentment person (1) becomes more accepting, more optimistic as characteristic of Ego-Planning (7).

An Ego-Planning person (7) withdraws from superficial interpersonal contact and faces himself as characteristic of Ego-Stinginess (5).

An Ego-Stinginess person (5) comes out of withdrawal and asserts himself as characteristic of Ego-Vengeance (8).

An Ego-Vengeance person (8) moves toward positive relationships with people and helps them as characteristic of Ego-Flattery (2).

An Ego-Flattery person (2) becomes more aware of himself and his needs as is characteristic of Ego-Melancholy (4).

An Ego-Melancholy person (4) gives up lamentation and sadness and actively changes his reality in the manner of Ego-Resentment (1).

An Ego-Indolence person (9) comes to life and takes a stand on issues as characteristic of Ego-Cowardice (6).

An Ego-Cowardice person (6) loses self-doubt and is able to act effectively in the manner of Ego-Vanity (3).

An Ego-Vanity person (3) loses his need for constant activity and slows down as characteristic of Ego-Indolence (9).

Chapter 3

RESEARCH DESIGN AND PROCEDURE

In order to assess the scientific validity of the Sufi Enneagram, it was the purpose of this study to determine to what extent people fit one, and only one, of its nine personality types. The major effort of this study was directed toward creating a reliable and valid instrument for typing people according to the Sufi personality typology. A less demanding, but equally important task was the administration of this newly developed instrument to a general population to ascertain the degree to which these nine personality types actually reflect an underlying reality in the general population.

This chapter discusses the subjects, the instrumentation, the data collection, and the data analysis involved in this study.

Subjects

The subjects for this study were 202 evening college students. Approximately half of the subjects (104) were attending introductory psychology classes at Valley College in San Bernardino, California. The other half (98) were attending a general interest class in astronomy at the University of California in Riverside (73 percent of this latter group were taking the class on a non-credit basis). With only occasional exception,

these subjects were (1) White, (2) middle-class, (3) non-specialized, part-time students, (4) between the ages of 21 and 40.

Instrumentation

The instrument used in this study was developed by this investigator. Initially, the instrument was a 360 item true-false questionnaire (40 items for each of the nine personality types) constructed on the basis of the theory regarding each of the Sufi personality types. Questions were constructed which this investigator expected to be answered in a particular direction considerably more often by a particular personality type than by the general population. Following refinement efforts, this instrument was reduced to a 225 item questionnaire (25 items for each of the nine personality types). This number of items was chosen to allow for good type discrimination without being excessively burdensome for the average subject. This instrument, in its final form, is presented in Appendix A.

Refinement

The instrument was refined in the following sequential steps:

1. Three professional psychology doctoral students were trained in this typology. This investigator presented each of these students with the material contained in Chapter 2 regarding the Sufi Enneagram, and later met several times with each of the three individually to discuss the Enneagram and each of its personality types. Once this investigator was convinced that each of these individuals truly understood the Enneagram and

its nine personality types, these three students then acted as judges in examining each of the 360 items comprising the questionnaire. An item was retained if, and only if, two of the three judges agreed that it would be answered in the specified direction considerably more often by the particular personality type for which it had been constructed than by the general population. Attempts were made to modify rejected items or to add new items so that 40 items remained for each of the nine personality types.

2. To make sure that each item communicated the idea intended in its construction, the instrument was administered individually to six subjects. Using tape recorders, these subjects answered each item and explained why they answered it the way they did. Linguistic changes were made on items whose meaning had been misinterpreted or unclear.

3. The instrument was administered individually to 39 subjects who were asked to answer each item, and to note on their test booklet any confusion they had regarding the meaning of any of the items. Again, necessary linguistic changes were made.

In order to increase the instrument's discrimination power, attempts were also made at this stage to reword items answered too frequently in the specified direction. For example, "I am very observant" was included in the original form of the instrument because it was believed that Ego-Stinginess persons would answer this item "true" considerably more often than would the general population. When results from these 39 subjects indicated that most people would answer this item "true," the item was strengthened to read "I am keenly observant."

These changes also tended to equalize the nine sub-scale mean scores by changing items almost always answered in the specified direction, and thus lowering the relatively higher sub-scale mean scores. Further efforts were made to make sub-scale mean scores more nearly equal by changing some items which were almost never answered in the specified direction; such items were changed if they belonged to sub-scales with relatively low mean scores. For example, "I often feel deprived and left out" was included in the original form of the instrument because it was believed that Ego-Melancholy persons would answer this item "true" considerably more often than would the general population. When results from these 39 subjects indicated that almost no subjects would answer this item "true," and since the Ego-Melancholy scale mean score was relatively low, this item was changed to read "I sometimes feel deprived and left out."

Eliminating the least workable items on the above criteria (clarity of meaning, discrimination power, and equalization of sub-scale mean scores), 315 items were retained (35 for each of the nine sub-scales).

4. The instrument was administered to a mixed population of 146 subjects (graduate psychology students, welfare workers, and mental health employees). Arbitrarily, it was assumed that a subject was a particular personality type if his highest sub-scale score were three or more units greater than his second highest sub-scale score. For each of the 315 items, the percentage of subjects answering that item in the specified direction was calculated for both the general population and for the population

determined to be that particular personality type. Discrimination power was determined by the percentage point difference between that type and the general population for each particular item. Only the 25 best discriminating items for each sub-scale were retained.

Validity

To determine its degree of validity, the instrument was administered by mail to 76 subjects independently typed in Sufi groups in Berkeley, Chicago, and Toronto. With a high percentage being Catholic seminarians, most of the subjects were (1) White, (2) middle-class, (3) religiously oriented, (4) highly educated, (5) males, (6) between the ages of 25 and 35. These subjects had been typed in an ongoing process involving the mutual judgment of themselves, other group members, and the group leader. (The Berkeley and Chicago subjects had as their group leader the earlier mentioned gentleman in whose groups this writer had participated in Chicago in 1971-1972. The Toronto subjects had participated in several different Sufi groups in Canada and the United States; their various group leaders are not known by this writer.)

Arbitrarily, a subject's highest sub-scale score was considered to indicate his being that personality type if, and only if, it fell at least one standard deviation above the mean for the population tested in the fourth refinement step described above, and if it were at least two units greater than the second highest sub-scale score. To correct for mean differences, one unit was added to scale 4 and one unit subtracted from scale 1 and

from scale 3 before making this last determination. The data used to determine acceptance as a particular personality type are presented in Table 1. The degree of validity was determined by the percentage of subjects proclaimed by the instrument to be a particular personality type who also had been so typed in the above mentioned group process.

Item Stability

To determine the measure of stability for each item, as well as the mean measure of stability, the 56 welfare workers tested in the fourth refinement step described above were administered the instrument in its final form one month later. This second administration involved fewer items than appeared on the first test, and a different ordering of items (based on a table of random numbers). The percentage of these subjects who answered a particular item the same way on both administrations of the test was computed for each of the 225 items comprising the instrument in its final form.

Data Collection

Classes were chosen in which the instructor agreed to strongly urge all students to participate in the study. The subjects were informed that this was a true-false personality inventory which would require between a half-hour and 45 minutes of their time, and that they would receive a report of their results by mail several weeks later if they so desired. They were asked to complete the test at home and return it one of the next two

Table 1

Criteria Data for Acceptance as a Particular Personality Type

(N = 146)

Personality Scale	Mean	Standard Deviation	Significant Score	Correction Factor
Ego-Resentment	11.6	4.98	17	-1
Ego-Flattery	11.3	4.95	17	0
Ego-Vanity	12.1	5.08	18	-1
Ego-Melancholy	10.3	4.65	15	+1
Ego-Stinginess	10.9	4.35	16	0
Ego-Cowardice	11.0	4.85	16	0
Ego-Planning	10.8	4.24	16	0
Ego-Vengeance	11.0	4.97	16	0
Ego-Indolence	11.4	3.78	16	0

class meetings. This investigator returned each of the next two weeks to collect the tests and gave stamped, self-addressed envelopes to those who had not returned the test by the second visit but who indicated that they would do so and mail it within a reasonable time.

Data Analysis

The tests were hand scored using punched scoring forms for each of the nine sub-scales. As in the validation study, a subject's highest sub-scale score was considered to indicate his being that personality type if, and only if, it fell at least one standard deviation above the mean for the population tested in the fourth refinement step described above, and if it were at least two units greater than the second highest sub-scale score (again correcting for differing mean scores as indicated in Table 1).

Arbitrarily, it was determined that question 1 through question 9 would be answered in the affirmative if there were 10 or more subjects accepted as that particular personality type; and that question 10 would be answered in the affirmative if 60 percent or more of the subjects were accepted as being one of the nine proposed personality types.

Chapter 4

RESULTS AND CONCLUSIONS

The findings of this study and the conclusions drawn from these findings are presented in three sections: (1) instrument validity, (2) item stability, and (3) test results.

Instrument Validity

Completed instruments were returned by 54 of the 76 subjects typed in Sufi groups in Berkeley, Chicago, and Toronto (71 percent).[1] The results are presented in Table 2.

Only 56 percent of the subjects were specified by the instrument as the same personality type that they had been proclaimed in group process. Nine percent were specified by the instrument as the wrong personality type (assuming that the group typings were accurate), and 35 percent were not specified by the instrument as fitting any of the nine personality types. Of the subjects specified by the instrument as a particular personality type, 86 percent had been so proclaimed in group process. These findings provide at

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[1] A prolonged Canadian mail strike prevented the Toronto subjects from receiving the instrument until extremely late in the academic year and contributed considerably to the non-return rate. Only 61 percent of the Toronto subjects returned the instrument; whereas, 77 percent of the remaining subjects did so. Time factors did not allow for follow-up efforts.

Table 2

Instrument Validity Data for Each of the Nine Personality Types

(N = 54)

Personality Type	Number So Typed in Group	Typed by Instrument: Correct Type	Typed by Instrument: No Type	Typed by Instrument: Wrong Type
(1) Ego-Resentment	6	3	3	0
(2) Ego-Flattery	6	4	1	1 (4[a])
(3) Ego-Vanity	4	2	2	0
(4) Ego-Melancholy	3	3	0	0
(5) Ego-Stinginess	6	3	2	1 (6)
(6) Ego-Cowardice	7	3	4	0
(7) Ego-Planning	8	4	4	0
(8) Ego-Vengeance	8	4	2	2 (3, 4)
(9) Ego-Indolence	6	4	1	1 (7)
Totals	54	30	19	5

[a]These numbers in parentheses indicate by number the personality type to which the subject was wrongly typed. For example, this subject was identified in group as an Ego-Flattery person but was typed by this instrument as an Ego-Melancholy person (4).

least an indication of the degree of validity of the instrument. However, the distinct characteristics of the validity population (see page 54) must be kept in mind in interpreting these results.

These findings indicate a highly satisfactory degree of instrument validity. Of special concern, however, is the 35 percent of the population who had been proclaimed in group process to be a particular personality type but who were not specified by the instrument as fitting any of the types. There are two plausible explanations. First, the instrument may not be sensitive enough to detect less pronounced nuances of these personality types. Second, despite the strong theoretical claims to the contrary, it may be that not everyone in the groups actually fits one of the nine personality types; but since everyone had to be classified into one of them, some individuals were forced into one of the types who actually fit none of them. The most likely explanation would appear to be some combination of these two factors.

Item Stability

Of the 56 welfare workers retested after a one month period, 50 returned the instrument completed (89 percent). The percentage of these subjects who answered a particular item the same way on both administrations of the test was computed for each of the 225 items comprising the instrument in its final form. The distribution of these stability percentages is presented in Table 3; the individual stability percentages for each of the 225 items are presented in Appendix B.

Table 3

Distribution of Test-Retest Stability Percentages for the 225 Items Comprising the Instrument

(N = 50)

Stability Percentage	Number of Items Attaining that Stability Percentage
.98	1
.96	1
.92	2
.90	10
.88	11
.86	10
.84	16
.82	27
.80	26
.78	25
.76	41
.74	25
.72	11
.70	7
.68	4
.66	4
.64	2
.60	1
.58	1

These stability percentages range from a high of .98 to a low of .58, with a mean measure of stability of .79. Only 12 of the 225 items attained a stability percentage below .70. The test-retest stability percentages for the individual items is generally quite high. These findings provide at least an indication of acceptable test reliability.

Test Results

Of the 202 subjects tested, completed instruments were returned by 176 (87 percent). The results are presented in Table 4.

Regarding the nine personality types individually, questions 1, 2, 3, 5, 7, 8, and 9 were answered in the affirmative because 10 or more subjects were accepted as each of these particular personality types. Ego-Resentment, Ego-Flattery, Ego-Vanity, Ego-Stinginess, Ego-Planning,, Ego-Vengeance, and Ego-Indolence emerged as distinct types of persons in this population and are concluded to be distinct personality types in the general population.

Questions 4 and 6 were answered in the negative because fewer than 10 subjects were accepted as each of these personality types. Ego-Melancholy and Ego-Cowardice did not emerge as distinct types of persons in this population and cannot be concluded to be distinct personality types in the general population. As in the case of the validity results, there are two possible explanations. First, these types may actually reflect an underlying reality in the general population, but the instrument may lack the ability to detect this fact. Second, despite theoretical claims to the contrary, these

Table 4

Test Results

(N = 176)

Personality Type	Number Emerging as That Type
Ego-Resentment	10[a]
Ego-Flattery	11[a]
Ego-Vanity	12[a]
Ego-Melancholy	9
Ego-Stinginess	10[a]
Ego-Cowardice	5
Ego-Planning	10[a]
Ego-Vengeance	10[a]
Ego-Indolence	15[a]
No Type	84

[a]These scores are interpreted by the predetermined criteria ($x \geq 10$) as establishing the existence of the corresponding personality types.

types actually may not make up a significant portion of the general population and should not, therefore, be considered as distinct personality types. Again, some combination of these two factors may be involved.

Question 10 was answered in the negative because only 52 percent of the subjects emerged as one of the nine proposed personality types (less than the predetermined required 60 percent). This study was not able to establish the all-inclusiveness of this personality typology. Again, there are two plausible explanations. First, the instrument may not be sensitive enough to detect less pronounced nuances of these personality types. Second, a significant number of persons in the general population may not meaningfully be classified as fitting one, and only one, of these nine personality types.

Chapter 5

DISCUSSION OF FINDINGS AND RECOMMENDATIONS FOR FURTHER RESEARCH

Western psychology, in an attempt to discover one underlying basis from which human personality can more easily be understood, has a long history of typological personality investigation. These efforts, with their varying degrees of success, were summarized at the beginning of this study. At the forefront of this investigation at the present time are Raymond Cattell and H. J. Eysenck with their emphasis on the factor analytic method.

The purpose of this study was to evaluate the validity of an Eastern personality typology, based upon hundreds of years of observation rather than upon statistical analysis, which has recently been introduced into the Western World, the Sufi Enneagram of Fixations. The major effort of this study was directed toward creating a reliable and valid instrument for typing people according to this typology. A less demanding, but equally important task was the administration of this newly developed instrument to a general population to ascertain the degree to which these nine personality types actually reflect an underlying reality in the general population.

The instrument used in this study was developed by this investigator. Initially, the instrument was a 360 item true-false questionnaire (40 items for each of the nine personality types) constructed on the basis of the

theoretical model. Following refinement efforts, this instrument was reduced to a 225 item questionnaire (25 items for each of the nine personality types). This number of items was chosen to allow for good type discrimination without being excessively burdensome for the average subject.

To determine its degree of validity, the instrument was administered by mail to subjects independently typed in Sufi groups. Of the subjects specified by the instrument as a particular type, 86 percent had been so proclaimed in group process; providing at least an indication of a satisfactory degree of validity of the instrument. Of special concern, however, is the 35 percent of the population who had been proclaimed in group process to be a particular personality type but who were not specified by the instrument as fitting any of the types.

To determine the measure of stability for each item, as well as the mean measure of stability, welfare workers tested in an earlier refinement step were administered the instrument in its final form one month later. The test-retest stability percentages for the 225 items comprising the instrument, based on this population of 50, range from a high of .98 to a low of .58; with the mean measure of stability being .79. Only 12 of the 225 items attained a stability percentage below .70. These findings provide at least an indication of acceptable test reliability.

Seven of the nine personality types posited by this model (Ego-Resentment, Ego-Flattery, Ego-Vanity, Ego-Stinginess, Ego-Planning, Ego-Vengeance, and Ego-Indolence) emerged as distinct types of persons

in the tested population and are concluded to be distinct personality types in the general population. Two of the personality types (Ego-Melancholy and Ego-Cowardice) did not emerge as distinct types of persons and cannot be concluded to be distinct personality types in the general population.

Only 52 percent of the subjects emerged as one of the nine proposed personality types (less than the predetermined required 60 percent); this study was not able to establish the all-inclusiveness of this personality typology. The refinement process, the validation study, and the final administration in which the hypotheses were tested all produced similar results. In all three phases, the instrument was found to yield positive findings, but at the same time to yield negative findings (a considerable number of individuals who fit none of the nine proposed personality types).

First, with regard to the positive findings, certain limitations must be kept in mind. Both aspects of the study, validation of the instrument and testing of the hypotheses, deserve much more extensive efforts that were feasible in this study. Of special note as limiting factors are the relatively small number of subjects at all stages of the study, the questionable ability to generalize to other populations, and the fact that the research questions were not applicable to statistical analysis.

Second, with regard to the negative findings, it is impossible to determine from the data obtained in this study whether the failure of the instrument to classify a considerable number of subjects reflects a limitation of the instrument or a limitation of the theory.

The value of the typological investigation of human personality, as well as the limited success of all models proposed to date, is an accepted fact for many psychologists. In this perspective, the results of this study seem to this writer to justify and warrant further research efforts regarding the validity of the Sufi personality typology.

Numerous recommendations for further research regarding this personality typology, and the instrument developed for this study, that might contribute significantly to the area of personality typological investigation are feasible. In this writer's opinion, considering the current status of this typology, the following steps would be most appropriate:

1. Eliminate from the instrument the 12 items with stability percentages below .70.

2. Re-examine the questions of the two sub-scales whose corresponding personality types did not emerge in this study.

3. Administer the instrument to a large number of persons who have been typed in groups (or even better, before they begin the typing process to eliminate possible contamination factors), and by means of computer analysis establish broader type profiles using more than the 25 items specifically designed for each sub-scale. In revising and expanding the sub-scales, the use of weight factors for the various sub-scale items should be considered.

4. Establish sub-scale mean scores and standard deviations from a much larger general population than was used in this study.

5. Develop hypotheses from the theoretical model that lend themselves to statistical analysis. For example, it might be hypothesized that Ego-Melancholy persons would be found significantly more often among musicians, poets, and artists than among the general population. Other similar instances suggest themselves where certain personality types would be expected to be found significantly more often in a select population than in the general population at large.

The results of such research is needed before any definite conclusions can be drawn regarding the validity of the nine personality types comprising the Sufi Enneagram of Fixations. Nonetheless, this study has provided at least the beginnings of such an endeavor.

APPENDICES

APPENDIX A

Instrument Directions, Instrument, and Scoring Key

APPENDIX A

Instrument Directions, Instrument, and Scoring Key

This personality inventory consists of 225 statements. Read each statement and determine whether it is true as applied to you or false as applied to you. If a statement is true or mostly true as applied to you, blacken between the lines in the column headed T on the enclosed answer sheet. If a statement is false or mostly false as applied to you, blacken between the lines in the column headed F on your answer sheet. Please try to answer every statement either true or false.

1.	(5T)[a]	I cherish my privacy very much and need a great deal of it.
2.	(6T)	I'm basically a conservative person.
3.	(1T)	I keep things neat and in their place.
4.	(1T)	I spend considerable time in the way I groom and dress.
5.	(6T)	Loyalty to some group is very important.
6.	(9T)	I sometimes need outside sources of excitement to get going.
7.	(9T)	I use very few gestures when I talk.
8.	(8F)	Manners and etiquette are important to me.
9.	(9T)	I very seldom get anxious.
10.	(7T)	I like to keep things light and humorous.
11.	(8T)	I would rather get my way and be disliked than be liked but not get my way.
12.	(3T)	I am a very goal oriented person.
13.	(4T)	Most people don't appreciate the real beauty of life.
14.	(7T)	I enjoy entertainment, stories, and humor more than most people seem to.
15.	(1T)	I put a lot of effort into correcting my faults.
16.	(7T)	I'm better at planning things than really doing them.
17.	(3T)	I'm constantly on the go.
18.	(3T)	I'm often puzzled by the inability of others to get things done.

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[a]This scoring key indicates the pertinent scale and scorable direction for each item. For example, "5T" on item 1 indicates that this item belongs to the 5 scale (Ego-Stinginess) and is scored (+1) when answered "true."

19. (1T) I'm often bothered because things just aren't the way they should be.
20. (5T) I only talk when I am sure I have something to say.
21. (8T) I enjoy positions of authority.
22. (9T) I like getting in a routine.
23. (9T) I often play down the importance of things with humor.
24. (5T) I sometimes feel contempt for the shallowness of others.
25. (6T) I like to proceed slowly, to be careful.
26. (3T) I enjoy working with people who are hard driving.
27. (4T) My past is very special to me.
28. (8T) I see others' weak points quickly.
29. (8T) I like being in a position of leading others.
30. (6F) I sometimes enjoy going against authority.
31. (5T) I am keenly observant.
32. (7T) I'm almost totally without suspicion of people and their motives.
33. (8T) I'm very good at standing up and fighting for what I want.
34. (5T) I am more interested in knowledge for its own sake than in how it can be used.
35. (3T) I identify with precision and professionalism.
36. (4T) I have a real sensitivity for art, music, and poetry.
37. (8T) I find it easy to express my dissatisfaction with things.
38. (7T) I seem to enjoy life more than most people do.
39. (5T) In some ways, I live more in thought than in the real world.
40. (8T) I often don't go along with what those in positions of authority recommend.
41. (3T) By presenting things just the right way, I often convince others by a good sales pitch.
42. (2T) My goal in life is to help others.
43. (9T) Most people get too worked up over things.
44. (5T) I often avoid other people.
45. (4T) I sometimes fear that, despite all my efforts, others are somehow more natural than myself.
46. (8T) I'm not afraid to confront other people.
47. (4T) I long to break free to simple spontaneity.
48. (5T) I enjoy using my intellect to organize things into categories.
49. (9T) I take pride in being calm and settled.
50. (3T) I'm a very forceful, outgoing person.
51. (6T) I almost always do what I am told.
52. (6T) I'm usually prepared for all possibilities.
53. (1T) I am slow but methodical.
54. (9T) I almost never lose my temper.
55. (8T) I tend, at least initially, to oppose and reject things.
56. (1T) I often worry about how I am doing.
57. (3T) Being able to accomplish just seems to come natural to me.
58. (1T) I seem almost compelled to set things right.
59. (2T) A lot of people depend on my help and generosity.

60. (1T) I am often on edge.
61. (6T) It generally takes me a long time to make up my mind.
62. (8F) I am pretty readily taken in by "sob stories."
63. (3T) I'm an excellent, hard driving competitor.
64. (4T) I sometimes have prolonged periods of sadness and mourning.
65. (3T) I'm better at getting things done than most people.
66. (6T) I'm a hesitant, cautious person.
67. (8T) I enjoy power.
68. (4T) I can identify with Thoreau living by himself in the woods.
69. (2T) I take more pride in my service of others than in anything else.
70. (9T) Most things in life aren't that important.
71. (9T) I am almost never upset by inner turmoil.
72. (9F) I put a lot of forethought and energy into almost everything I do.
73. (7T) There are very few things in life which I don't enjoy.
74. (6T) I often wonder if I am brave enough to do what must be done.
75. (7T) I have had very little pain or unhappiness in my life.
76. (8T) I have very little tolerance for other people telling me what to do.
77. (1T) I often get impatient with myself.
78. (7T) Other people consider me an unusually friendly person to be around.
79. (4T) I often imagine and rehearse scenes in my own mind.
80. (1T) I find myself never satisfied with the way things are.
81. (3T) I probably could have made a good salesman.
82. (8T) I usually gravitate to where the power is.
83. (2T) Other people don't seem to think of giving, sharing, or helping as much as I do.
84. (6T) I'm plagued a lot by doubt.
85. (9T) Nothing is so sacred that it can't be joked about.
86. (6T) I like to be very sure before acting.
87. (1T) I often resent people making demands on my time.
88. (3T) I'm an extremely competent person.
89. (2T) Most people in life are far too selfish.
90. (9T) I am a very complacent person.
91. (1T) I'm very particular.
92. (8T) Most people let themselves get pushed around too much.
93. (4T) Other people often lack the capacity to understand how I feel.
94. (2T) I sometimes wear myself out helping others.
95. (4T) I like ritual and ceremony.
96. (8T) Many people are too weak, gullible, and wishy washy.
97. (2T) Other people often take advantage of my generosity.
98. (4T) Most people don't appreciate the drama of life like I do.
99. (8T) Having power is very important to me.
100. (8T) I would rather give orders than take orders.
101. (9T) I am almost always very peaceful and calm.
102. (7T) I had a very enjoyable, happy childhood.
103. (9T) I like a lot of time to just do nothing.

104. (9T) I'm an extremely easy going person.
105. (9F) I sometimes offend people by being too pushy.
106. (3T) Success is more important to me than it seems to be to most people.
107. (1T) I am often restless and fidgety.
108. (1T) I very much dislike being hurried.
109. (5F) I am a very sensuous person.
110. (3T) I'm a very orderly, systematic person.
111. (6T) I often end up defending the traditional position.
112. (6T) Everyone needs to look to authority figures for guidance.
113. (4T) Sometimes I feel isolated in my suffering.
114. (1T) I often blame myself for not doing better.
115. (5T) I need a good deal of time for myself.
116. (2T) My whole life is oriented toward others.
117. (7T) Most of my life has been made up of neat, fun, happy times.
118. (7T) Things always work out for the best.
119. (9T) Very few conflicts are so big that they won't go away themselves.
120. (6T) Without strict laws, it's hard to tell what people might do.
121. (3T) I get more done than the average person.
122. (8F) In some ways, I'm a fairly weak person.
123. (7T) I enjoy making elaborate plans for the future.
124. (6T) Fear and doubt often interfere with my doing.
125. (7F) I can foresee some hard times ahead.
126. (1T) I worry about things a great deal.
127. (2T) My greatest satisfaction comes from making others feel good.
128. (8T) I often use vulgarity.
129. (1T) I'm very hard to please.
130. (2T) A lot of people aren't as grateful as they should be when you help them.
131. (7T) I often don't carry out plans because I'm too busy making new ones.
132. (3T) My main sense of identity comes from what I get done.
133. (5T) I am an unusually perceptive person.
134. (4F) I fit in well with almost everyone I meet.
135. (1T) I especially hate to waste time.
136. (9T) Almost nothing in life is that urgent.
137. (4T) I very much like the theater and fantasize myself as being on the stage.
138. (7F) It usually takes me time to warm up to strangers.
139. (5T) I take more pride in what I know than anything else.
140. (7T) I'm an unusually optimistic person.
141. (4T) I like doing things with class and flair.
142. (9T) I see myself as a very casual, carefree person.
143. (7T) I wish other people were more light-hearted about things.
144. (7T) Everything in life can be fun.
145. (3T) I like constantly having some specific, well-defined goal or standard to work toward.

146. (2T) I like taking care of others.
147. (3T) You only get ahead with consistent hard work.
148. (9T) I am extremely stable and settled.
149. (6T) Prudence is more important than enthusiasm.
150. (5T) I would like to get more involved with others, but for some reason I can't break out.
151. (3T) I like progress charts, grades, and other indications of how I am doing.
152. (3F) I often lose interest in things before they are finished.
153. (5T) I'm a rather withdrawing person.
154. (6T) I'm a very dutiful and obedient person.
155. (5T) I strongly like intellectual systems.
156. (7T) I like other people to see me as an extremely happy person.
157. (8T) I am very good at most everything I do.
158. (3T) Getting ahead is extremely important to me.
159. (6T) It's important to have a very definite, well-defined code to live by.
160. (6F) I sometimes go against recognized authority.
161. (2T) A lot of people feel close to me.
162. (4T) Manners, good taste, and high style are important to me.
163. (4T) I strongly dislike thinking of myself as ordinary.
164. (2F) I spend quite a bit of energy trying to satisfy my own needs.
165. (5T) I rarely identify with or feel a part of a group effort.
166. (4T) I sometimes get caught up in my self-pity and depression.
167. (6T) It's very important to me to be approved of by authority.
168. (6T) I always like to know who my enemies are.
169. (2F) I usually think of myself before I think of other people.
170. (5T) Others consider me quiet, cool, and aloof.
171. (8T) I'm almost never embarrassed or put down.
172. (2T) I regularly go out of my way to compliment other people.
173. (1T) I often get quite upset with the way other people do things.
174. (1T) I am often late.
175. (3T) I'm envied a lot by other people for how much I get done.
176. (7T) There is very little reason in life for people to be unhappy.
177. (5T) Almost any intellectual topic fascinates me.
178. (5T) Most people lack depth.
179. (5T) I have an insatiable quest for knowledge.
180. (5T) I often sit back and observe other people rather than get involved.
181. (6F) Other people admire me for all that I get done.
182. (6T) I like to foresee all outcomes before acting.
183. (1T) I take more pride in doing something right than most people seem to.
184. (4T) I have an elaborate fantasy life.
185. (8F) I'm not a very bold, daring person.
186. (1T) I often wonder if the way I'm doing something is really the best way.

187. (2T) I usually get close to teachers, leaders, and such people.
188. (1T) I feel compelled to fight sloppiness, to clean things up, to impose order.
189. (9T) I can't remember the last time I had trouble sleeping.
190. (3T) I'm an extremely efficient person.
191. (8T) I take pride in being powerful.
192. (6F) I dislike having limits in which I have to work.
193. (2T) Human suffering bothers me more than it bothers most people.
194. (2T) I'm very important in the lives of a lot of other people.
195. (7T) I have very little tolerance for pain and suffering.
196. (1T) I'm a perfectionist.
197. (8T) I'm an aggressive, self-assertive person.
198. (7T) I have a lot of warm, close friendships.
199. (2T) I usually think of myself last.
200. (2T) I'm an exceptionally warm, loving person.
201. (5T) Deep, deep down sometimes I feel very empty.
202. (7T) I usually don't see the negative side of life.
203. (4T) I sometimes get preoccupied with suffering and loss.
204. (3T) I seem to have more energy than most people.
205. (4T) Sometimes art seems almost as real as actual life.
206. (7T) I converse more easily than the average person.
207. (4T) I long for the natural and spontaneous but never seem to attain it.
208. (7T) I like almost everyone I meet.
209. (4F) I am a very happy person.
210. (5T) I am a very philosophical person.
211. (4T) People often don't see how sad and weary I really am.
212. (3F) I sometimes have a hard time getting myself up for things psychologically.
213. (2T) I feel good each day if I can help just one person.
214. (1T) Somehow, I'm never satisfied; I can never get things good enough.
215. (9T) Comfort and ease are important goals for me.
216. (4T) I sometimes feel deprived and left out.
217. (9T) There has been relatively little conflict and turmoil in my life.
218. (2T) I am totally generous.
219. (5T) I sometimes bother people because I don't say much.
220. (2T) I'm almost compelled to help other people.
221. (9T) While there are some differences, most people are pretty much the same.
222. (2T) Everything would be okay in this world if there were just more love and kindness.
223. (2T) It is my goal in life to offer advice and comfort to those in need.
224. (6T) It's very important to have some heroes to look up to.
225. (5T) At parties I often end up discussing intellectual things.

APPENDIX B

Table 5

Test-Retest Stability Percentages for Each of the 225 Items Comprising the Instrument

APPENDIX B

Table 5

Test-Retest Stability Percentages for Each of the 225 Items Comprising the Instrument (N = 50)

Stability Percentage	Item Number
.98	81
.96	95
.92	27, 129
.90	4, 61, 79, 83, 191, 195, 198, 207, 208, 225
.88	31, 39, 41, 42, 109, 131, 137, 147, 174, 184, 206
.86	9, 50, 99, 103, 115, 140, 144, 152, 170, 189
.84	3, 21, 33, 35, 37, 68, 78, 82, 97, 102, 124, 134, 177, 182, 190, 196
.82	1, 5, 7, 10, 26, 34, 36, 44, 45, 48, 53, 63, 67, 69, 73, 74, 84, 85, 105, 107, 117, 148, 158, 203, 204, 205, 222
.80	2, 18, 22, 47, 54, 55, 64, 72, 76, 80, 91, 98, 106, 130, 132, 141, 146, 151, 157, 161, 187, 188, 199, 200, 219, 223
.78	23, 43, 75, 86, 89, 92, 100, 112, 113, 120, 121, 123, 128, 133, 143, 145, 150, 155, 162, 164, 169, 186, 201, 211, 214
.76	8, 17, 20, 24, 29, 30, 32, 38, 46, 52, 60, 65, 71, 87, 88, 94, 101, 110, 114, 119, 122, 126, 129, 139, 142, 153, 154, 156, 159, 160, 172, 173, 175, 178, 180, 194, 197, 209, 210, 217, 218
.74	15, 16, 25, 28, 51, 56, 57, 62, 66, 77, 90, 104, 135, 136, 149, 166, 168, 176, 183, 185, 202, 213, 215, 216, 220
.72	11, 19, 40, 49, 96, 108, 125, 138, 171, 181, 192
.70	12, 13, 59, 111, 193, 212, 221
.68	58, 70, 127, 167
.66	6, 93, 165, 224
.64	116, 118
.60	163
.58	14

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